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# HOMER'S ODYSSEY

## BOOK II.

WITH SHORT NOTES

FOR THE USE OF

CANDIDATES FOR THE OXFORD LOCAL EXAMINATIONS IN 1874

BY THE

REV. WILLIAM ALMACK, M.A.

OF ST. JOHN'S COLLEGE, CAMBRIDGE

COMPOSITION MASTER OF BRADFORD COLLEGE, AND

AUTHOR OF 'VERMICULI ALIQUOT LATINI'

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## PREFACE.

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IN compiling these Notes, the object has been that they should be as simple as possible, and also, as far as possible, complete in themselves: e.g. in most instances the quotations from other Authors are given in full. There is added a brief summary of the events related in this book, which are the events of 'the second day.'

W. A.

BRADFELD:

*August 1874.*



## SUMMARY.

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1-34. **TELEMACHUS** summons the Ithacans to the Assembly, which had not met since departure of **Odysseus**.

35-79. Complains of the insolence of the suitors, and begs the men of Ithaca not to aid them.

80-128. **Antinous** coolly replies, throwing all the blame on **Penelope**, who will not wed a husband from among the suitors.

129-145. **Telemachus**, unwilling to force her, prays to **Zeus**.

145-176. **Zeus** sends a favourable omen, interpreted by **Halitherses**.

177-207. Angered at which, **Eurymachus** scornfully replies, and again states the suitors' demand that **Penelope** must marry one of them.

208-259. **Telemachus** asks for a ship that he may seek his father: **Mentor** upbraids the Ithacans with want of loyalty; **Leocritus** answers with a sneer.

260-297. **Athene**, in guise of **Mentor**, answers **Telemachus'** wish, instructs him as to his voyage, and promises to be his companion.

298-336. **Telemachus** withstands the taunts of **Antinous**.

337-381. Bids **Euryclea** prepare stores, &c., for his journey, keeping his intention secret from his mother.

382-434. **Athene**, in guise of **Telemachus**, procures a ship, sends a deep sleep on the suitors; assuming the guise of **Mentor**, bids **Telemachus** embark.



## ὍΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ Β.

---

Ἦμος δ' ἥρυγένεια φάνη ῥοδοδάκτυλος ἠώς,  
ὦρνυτ' ἄρ' ἐξ εὐνήφιν Ὀδυσσῆος φίλος υἷος,  
Εἵματα ἐσσάμενος, περὶ δὲ ξίφος ὄξυ θέτ' ὦμφ·  
Ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα,  
Βῆ δ' ἔμεν ἐκ θαλάμοιο, θεῶ ἐναλίγκιος ἄντην. 5  
Αἶψα δὲ κηρύκεσσι λιγυφθόγγοισι κέλευσεν  
Κηρύσσειν ἀγορὴνδε κερηκομόωντας Ἀχαιοὺς.  
Οἱ μὲν ἐκήρυσσον, τοὶ δ' ἠγείροντο μάλ' ὤκα.  
Αὐτὰρ ἐπεὶ ῥ' ἤγερθεν, ὀμηγερέες τ' ἐγένοντο,  
Βῆ ῥ' ἔμεν εἰς ἀγορὴν, παλάμη δ' ἔχε χάλκεον ἔγχος, 10  
Οὐκ οἶος· ἅμα τῷ γε κύνες πόδας ἀργοὶ ἔποντο,  
Θεσπεσίην δ' ἄρα τῷ γε χάριν κατέχευεν Ἀθήνη·  
Τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θεῶντο.  
Ἐξετο δ' ἐν πατρὸς θώκῳ, εἶξαν δὲ γέροντες.  
Τοῖσι δ' ἔπειθ' ἥρως Αἰγύπτιος ἦρχ' ἀγορεύειν, 15  
Ὅς δὴ γήραϊ κυφὸς ἔην καὶ μυρία ἦδη.  
Καὶ γὰρ τοῦ φίλος υἷος ἅμ' ἀντιθέῳ Ὀδυσῆϊ  
Ἴλιον εἰς εὐπωλον ἔβη κοίλῃς ἐνὶ νηυσὶν,



Ἄντιφος αἰχμητής· τὸν δ' ἄγριος ἔκτανε Κύκλωψ  
 Ἐν σπηΐ γλαφυρῷ, πύματον δ' ὠπλίσσατο δόρπον. 20  
 Τρεῖς δὲ οἱ ἄλλοι ἔσαν, καὶ ὁ μὲν μνηστήρσιν ὁμίλει  
 Εὐρύνομος, δύο δ' αἰὲν ἔχον πατρώϊα ἔργα·  
 Ἄλλ' οὐδ' ὥς τοῦ λήθεται ὀδυρόμενος καὶ ἀχέων.  
 Τοῦ δ' γε δακρυχέων ἀγορήσατο καὶ μετέειπεν·  
 “Κέκλυτε δὴ νῦν μεν, Ἰθακήσιοι, ὃ, τι κεν εἵπω. 25  
 Οὔτε ποθ' ἡμετέρῃ ἀγορῇ γένηται οὔτε θόωκος,  
 Ἐξ οὗ Ὀδυσσεὺς διὸς ἔβη κοίλῃς ἐνὶ νηυσίν.  
 Νῦν δὲ τίς ὧδ' ἡγείρε; τίνα χρεῖα τόσον ἵκει  
 Ἡὲ νέων ἀνδρῶν ἢ οἱ προγενέστεροί εἰσιν;  
 Ἡὲ τιν' ἀγγελίην στρατοῦ ἔκλυεν ἐρχομένοιο, 30  
 Ἦν χ' ἡμῖν σάφα εἶποι, ὅτε πρότερός γε πύθοιτο;  
 Ἡὲ τι δῆμιον ἄλλο πιφαύσκεται ἢδ' ἀγορεύει;  
 Ἐσθλός μοι δοκεῖ εἶναι, ὀνήμενος· εἴθε οἱ αὐτῷ  
 Ζεὺς ἀγαθὸν τελέσειεν, ὃ, τι φρεσὶν ἦσι μενοινᾷ.”  
 “Ὡς φάτο, χαῖρε δὲ φήμῃ Ὀδυσσῆος φίλος υἱός. 35  
 Οὐδ' ἄρ' ἔτι δὴν ἦστο, μενοίνησεν δ' ἀγορεύειν,  
 Στῇ δὲ μέσῃ ἀγορῇ· σκῆπτρον δέ οἱ ἔμβαλε χεὶρὶ  
 Κῆρυξ Πεισήνωρ, πεπνυμένα μῆδεα εἰδώς.  
 Πρῶτον ἔπειτα γέροντα καθαπτόμενος προσέειπεν·  
 “ὦ γέρον, οὐχ ἕκασ οὗτος ἀνὴρ, (τάχα δ' εἴσεται αὐτός,) 41  
 Ὃς λαὸν ἡγείρα· μάλιστα δέ μ' ἄλγος ἰκάνει.  
 Οὔτε τιν' ἀγγελίην στρατοῦ ἔκλυον ἐρχομένοιο,  
 Ἦν χ' ὑμῖν σάφα εἵπω, ὅτε πρότερός γε πυθοίμην,  
 Οὔτε τι δῆμιον ἄλλο πιφαύσκομαι οὐδ' ἀγορεύω,  
 Ἄλλ' ἐμὸν αὐτοῦ χρεῖος, ὃ μοι κακὸν ἔμπεσεν οἴκῳ, 45

Δοιά· τὸ μὲν, πατέρ' ἐσθλὸν ἀπώλεσα, ὅς ποτ' ἐν ὑμῖν  
 Τοῖσδεσσιν βασίλευε, πατήρ δ' ὥς ἥπιος ἦεν·  
 Νῦν δ' αὖ καὶ πολὺ μείζον, δὲ δὴ τάχα οἶκον ἅπαντα  
 Πάγχυ διαρῥαίσει, βίοτον δ' ἀπὸ πάμπαν ὀλέσσει.  
 Μητέρι μοι μνηστῆρες ἐπέχραον οὐκ ἐθελούσῃ, 50  
 Τῶν ἀνδρῶν φίλοι υἱες, οἳ ἐνθάδε γ' εἰσὶν ἄριστοι,  
 Οἳ πατρὸς μὲν ἐς οἶκον ἀπερῥόγασιν νέεσθαι  
 Ἰκαρίου, ὥς κ' αὐτὸς ἐδινώσαιτο θύγατρα,  
 Δοίῃ δ', ᾧ κ' ἐθέλοι, καὶ οἱ κεχαρισμένος ἔλθοι·  
 Οἳ δ' εἰς ἡμέτερον πωλεύμενοι ἥματα πάντα, 55  
 Βοῦς ἱερεύοντες καὶ ὄϊς καὶ πίονας αἶγας,  
 Εἴλαπινάζουσιν, πίνουσί τε αἶθοπα οἶνον,  
 Μαψιδίως· τὰ δὲ πολλὰ κατάνεται· οὐ γὰρ ἔπ' ἀνὴρ,  
 Οἷος Ὀδυσσεὺς ἔσκεν, ἀρῆν ἀπὸ οἴκου ἀμῦναι.  
 Ἡμεῖς δ' οὐ νύ τι τοῖοι ἀμυνέμεν· ἥ καὶ ἔπειτα 60  
 Λευγαλέοι τ' ἐσόμεσθα, καὶ οὐ δεδαηκότες ἀλκὴν·  
 Ἡ τ' ἂν ἀμυναίμην, εἴ μοι δύνάμεις γε παρείη.  
 Οὐ γὰρ ἔτ' ἀνσχετὰ ἔργα τετεύχεται, οὐδ' ἔτι καλῶς  
 Οἶκος ἐμὸς διόλωλε· νεμεσσήθητε καὶ αὐτοὶ,  
 Ἄλλους τ' αἰδέσθητε περικτίονας ἀνθρώπους, 65  
 Οἳ περιναϊετάουσι· θεῶν δ' ὑποδείσατε μῆνιν,  
 Μή τι μεταστρέψωσιν ἀγασσόμενοι κακὰ ἔργα.  
 Λίσσομαι ἡμῖν Ζηνὸς Ὀλυμπίου ἠδὲ Θέμιστος,  
 Ἡ τ' ἀνδρῶν ἀγορὰς ἡμῖν λύει ἠδὲ καθίζει·  
 Σχέσθε, φίλοι, καί μ' οἶον ἐάσατε πένθει λυγρῷ 70  
 Τείρεσθ', εἰ μή πού τι πατήρ ἐμὸς ἐσθλὸς Ὀδυσσεὺς,  
 Δυσμενέων κάκ' ἔρεξεν εὐκνήμιδας Ἀχαιοὺς,

Τῶν μ' ὑποτινύμενοι κακὰ ῥέζετε δυσμενέοντες,  
 Τούτους ὀτρύνοντες· ἐμοὶ δέ κε κέρδιον εἴη  
 Ἑμέας ἐσθέμεναι κειμήλιά τε πρόβασίν τε. 75  
 Εἴ χ' ὑμεῖς γε φάγοιτε, τάχ' ἂν ποτε καὶ τίσις εἴη.  
 Τόφρα γὰρ ἂν κατὰ ἄστνυ ποτιπτυσσοίμεθα μύθῳ  
 Χρήματ' ἀπαιτίζοντες, ἕως κ' ἀπὸ πάντα δοθείη·  
 Νῦν δέ μοι ἀπρήκτους ὀδύνας ἐμβάλλετε θυμῷ."

Ὡς φάτο χῳόμενος, ποτὶ δὲ σκῆπτρον βάλε γαίῃ, 80  
 Δάκρυ' ἀναπρήσας· οἶκτος δ' ἔλε λαὸν ἅπαντα.  
 Ἐνθ' ἄλλοι μὲν πάντες ἀκὴν ἔσαν, οὐδέ τις ἔτλη  
 Τηλέμαχον μύθοισιν ἀμείψασθαι χαλεποῖσιν·  
 Ἀντίνοος δέ μιν ὅλος ὑμειβόμενος προσέειπεν·  
 "Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, ποῖον ἔειπες, 85  
 Ἑμέας αἰσχύνων, ἐθέλοις δέ κε μῶμον ἀνάψαι.  
 Σοὶ δ' οὐ τι μνηστήρες Ἀχαιῶν αἵτιοί εἰσιν,  
 Ἀλλὰ φίλη μήτηρ, ἥ τοι πέρι κέρδεα οἶδεν.  
 Ἦδη γὰρ τρίτον ἐστὶν ἔτος, τάχα δ' εἰσι τέταρτον,  
 Ἐξ οὗ ἀτέμβει θυμὸν ἐνὶ στήθεσσι νῆσσι Ἀχαιῶν. 90  
 Πάντας μὲν ῥ' ἔλπει, καὶ ὑπίσχεται ἀνδρὶ ἐκάστω,  
 Ἀγγελίας προῖεῖσα· νόος δέ οἱ ἄλλα μενοινᾷ.  
 Ἢ δὲ δόλον τόνδ' ἄλλον ἐνὶ φρεσὶ μερμήριξεν.  
 Στῆσαμένη μέγαν ἰστὸν ἐνὶ μιγάροισιν ὑφαίνειν,  
 Λεπτὸν καὶ περίμετρον· ἄφαρ δ' ἡμῖν μετέειπεν· 95  
 "Κοῦροι ἐμοὶ μνηστήρες, ἐπεὶ θάνε δῖος Ὀδυσσεύς,  
 Μίμνετ' ἐπειγόμενοι τὸν ἐμὸν γάμον, εἰς δὲ κε φᾶρος  
 Ἐκτελέσω, μή μοι μεταμώνια νήματ' ὀληται,  
 Λαέρτη ἥρῳι ταφῆϊον, εἰς ὅτε κέν μιν

Μοῖρ' ὅλοῃ καθέλῃσι τανηλεγέος θανάτοιο, 100  
 Μή τίς μοι κατὰ δῆμον Ἀχαιϊάδων νεμεσήσῃ,  
 Αἴ κεν ἄτερ σπείρου κῆται πολλὰ κτεατίσσας.  
 Ὡς ἔφαθ', ἡμῖν δ' αὖτ' ἐπεπείθετο θυμὸς ἀγῆνωρ.  
 Ἐνθα καὶ ἡματίῃ μὲν ὑφαίνεσκεν μέγαν ἴστον,  
 Νύκτας δ' ἀλλύεσκεν, ἐπεὶ δαΐδας παραθείτο. 105  
 Ὡς τρίετες μὲν ἔληθε δόλῳ καὶ ἔπειθεν Ἀχαιοὺς·  
 Ἄλλ' ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπῆλυθον ὥραι,  
 Καὶ τότε δὴ τις ἔειπε γυναικῶν, ἥ σάφα ᾔδη,  
 Καὶ τήν γ' ἀλλύουσαν ἐφεύρομεν ἀγλαὸν ἴστόν.  
 Ὡς τὸ μὲν ἐξετέλεσσε καὶ οὐκ ἐθέλουσ', ὑπ' ἀνάγκης· 110  
 Σοὶ δ' ὧδε μνηστῆρες ὑποκρίνονται, ἔν' εἰδῆς  
 Αὐτὸς σῶ θυμῷ, εἰδῶσι δὲ πάντες Ἀχαιοί.  
 Μητέρα σὴν ἀπόπεμψον, ἄνωχθι δέ μιν γαμέεσθαι  
 Τῷ ὅτεώ τε πατὴρ κέλεται καὶ ἀνδάνει αὐτῇ.  
 Εἰ δ' ἔτ' ἀνιήσῃ γε πολὺν χρόνον νῆας Ἀχαιῶν 115  
 Τὰ φρονέουσ' ἀνὰ θυμὸν ἃ οἱ πέρι δῶκεν Ἀθήνη,  
 Ἔργα τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς,  
 Κέρδεά θ', οἳ' αὖπώ τιν' ἀκούομεν οὐδὲ παλαιῶν,  
 Τάων, αἱ πάρος ἦσαν εὐπλοκαμῖδες Ἀχαιαί,  
 Τυρώ τ' Ἀλκμήνη τε εὐστέφανός τε Μυκῆνη. 120  
 Τάων οὐ τις ὁμοῖα νοήματα Πηνελοπείῃ  
 Ἦδη· ἀτὰρ μὲν τοῦτό γ' ἐναΐσιμον οὐκ ἐνόησεν.  
 Τόφρα γὰρ οὖν βίοτόν τε τεὸν καὶ κτήματ' ἔδονται,  
 Ὅφρα κε κείνῃ τοῦτον ἔχῃ νόον, ὅν τινά οἱ νῦν  
 Ἐν στήθεσσι τιθείσι θεοί· μέγα μὲν κλέος αὐτῇ 125  
 Ποιείτ', αὐτὰρ σοί γε ποθὲν πολέος βιότοιο.

Ἡμεῖς δ' οὔτ' ἐπὶ ἔργα πάρος γ' ἔμεν οὔτε πη ἄλλη,  
Πρὶν γ' αὐτὴν γήμασθαι Ἀχαιῶν ᾧ κ' ἐθέλησιν."

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤϊδα·

“ Ἀντίνο', οὐ πῶς ἔστι δόμων ἀέκουσαν ἀπῶσαι 130

Ἡ μ' ἔτεχ', ἥ μ' ἔθρεψε· πατὴρ δ' ἐμὸς ἄλλοθι γαίης,

Ζῶει δ' γ' ἢ τέθνηκε· κακὸν δέ με πόλλ' ἀποτίνειν

Ἰκαρίῳ, αἶ κ' αὐτὸς ἐκὼν ἀπὸ μητέρα πέμψω.

Ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δὲ δαίμων

Δώσει, ἐπεὶ μήτηρ στυγεράς ἀρήσεται ἔρινυς 135

Οἴκου ἀπερχομένη· νέμεσις δέ μοι ἐξ ἀνθρώπων

Ἔσσεται· ὧς οὐ τοῦτον ἐγὼ ποτε μῦθον ἐνίψω.

Ἵμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται αὐτῶν,

Ἐξιτέ μοι μεγάρων, ἄλλας δ' ἀλεγύνετε δαῖτας

Ἵμὰ κτήματ' ἔδοντες, ἀμειβόμενοι κατὰ οἴκους. 140

Εἰ δ' ὑμῖν δοκέει τόδε λωπτερον καὶ ἄμεινον

Ἐμμεναι, ἀνδρὸς ἐνὸς βίστον νήποινον ὀλέσθαι,

Κεῖρετ'· ἐγὼ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἔοντας,

Αἶ κέ ποθι Ζεὺς δῶσι παλίντιτα ἔργα γενέσθαι.

Νήποινοί κεν ἔπειτα δόμων ἐντοσθεν ὀλοισθε." 145

Ὡς φάτο Τηλέμαχος· τῷ δ' αἰετῷ εὐρύοπα Ζεὺς

Ἵψόθεν ἐκ κορυφῆς ὄρεος προέηκε πέτεσθαι.

Τῷ δ' ἔως μὲν ῥ' ἐπέτοντο μετὰ πνοιῆς ἀνέμοιο,

Πλησίῳ ἀλλήλοισι τιταινομένῳ πτερύγεσσιν·

Ἄλλ' ὅτε δὴ μέσσην ἀγορὴν πολύφημον ἰκέσθην, 150

Ἐνθ' ἐπιδινηθέντε τιναξάσθην πτερὰ πολλὰ,

Ἐς δ' ἰδέτην πάντων κεφαλὰς, ὄσσοντο δ' ὄλεθρον,

Δρυψαμένῳ δ' ὀνύχεσσι παρειὰς ἀμφί τε δειράς

Δεξιὸν ἤϊξαν διὰ τ' οἰκία καὶ πόλιν αὐτῶν.

Θάμβησαν δ' ὄρνιθας, ἐπεὶ ἴδον ὀφθαλμοῖσιν· 155

Ὡρμηναν δ' ἀνὰ θυμὸν ἅ περ τελέεσθαι ἔμελλον.

Τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἀλιθέρης

Μαστορίδης· ὁ γὰρ οἶος ὁμηλικήν ἐκέκαστο

Ὅρνιθας γνῶναι καὶ ἐναίσιμα μυθήσασθαι·

Ὁ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν· 160

“Κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅ, τι κεν εἵπω·

Μνηστῆρσιν δὲ μάλιστα πιφαισκόμενος τάδε εἶρω.

Τοῖσιν γὰρ μέγα πῆμα κυλίνδεται· οὐ γὰρ Ὀδυσσεὺς

Δὴν ἀπάνευθε φίλων ὦν ἔσσεται, ἀλλὰ που ἤδη

Ἐγγὺς ἐὼν τοῖσδεσσι φόνον καὶ κῆρα φυτεύει 165

Πάντεσσιν· πολέσιν δὲ καὶ ἄλλοισιν κακὸν ἔσται,

Οἱ νεμόμεσθ' Ἰθάκην εὐδείελον· ἀλλὰ πολὺ πρὶν

Φραζώμεσθ' ὥς κεν καταπαύσομεν· οἱ δὲ καὶ αὐτοὶ

Παυέσθων· καὶ γὰρ σφιν ἄφαρ τόδε λώϊόν ἐστιν.

Οὐ γὰρ ἀπείρητος μαντεύομαι, ἀλλ' εὖ εἰδώς· 170

Καὶ γὰρ ἐκείνῳ φημὶ τελευτηθῆναι ἅπαντα

Ὡς οἱ ἐμυθεόμην, ὅτε Ἴλιον εἰσανέβαινον

Ἀργεῖοι, μετὰ δέ σφιν ἔβη πολύμητις Ὀδυσσεύς.

Φῆν, κακὰ πολλὰ παθόντ', ὀλέσαντ' ἀπο πάντας ἐταίρους,

Ἀγνωστον πάντεσσιν εἰκοστῷ ἐνιαυτῷ 175

Οἴκαδ' ἐλεύσεσθαι· τὰ δὲ δὴ νῦν πάντα τελεῖται.”

Τὸν δ' αὐτ' Εὐρύμαχος Πολύβου παῖς ἀντίον ἤϊδα·

“ὦ γέρον, εἰ δ' ἄγε νῦν μαντεύεο σοῖσι τέκεσσιν

Οἴκαδ' ἰὼν, μή πού τι κακὸν πάσχωσιν ὀπίσσω·

Ταῦτα δ' ἐγὼ σέο πολλὸν ἀμείνων μαντεύεσθαι. 180

Ὀρνιθες δέ τε πολλοὶ ὑπ' αὐγὰς ἡελίοιο  
 Φοιτῶσ', οὐδέ τε πάντες εἰαίσιμοι· αὐτὰρ Ὀδυσσεὺς  
 ὦλετο τῇλ', ὥς καὶ σὺ καταφθίσθαι σὺν ἐκείνῳ  
 ὦφελες· οὐκ ἂν τόσσα θεοπροπέων ἀγόρευες,  
 Οὐδέ κε Τηλέμαχον κεχολωμένον ὦδ' ἀνιέης, 185  
 Σῶ οἴκῳ δῶρον ποτιδέγμενος, αἶ κε πόρῃσιν.  
 Ἄλλ' ἔκ τοι ἔρέω, τὸ δὲ καὶ τετελεσμένον ἔσται·  
 Αἶ κε νεώτερον ἄνδρα παλαιά τε πολλά τε εἰδὼς  
 Παρφάμενος ἐπέεσσιν ἐποτρύνῃς χαλεπαίνειν,  
 Αὐτῷ μὲν οἱ πρῶτον ἀνιηρέστερον ἔσται, 190  
 [Πρῆξαι δ' ἔμπης οὗ τι δυνήσεται εἵνεκα τῶνδε·]  
 Σοὶ δε, γέρον, θωὴν ἐπιθήσομεν, ἣν κ' ἐνὶ θυμῷ  
 Γίνων ἀσχάλλῃς· χαλεπὸν δέ τοι ἔσσεται ἄλγος.  
 Τηλεμάχῳ δ' ἐν πᾶσιν ἐγὼν ὑποθήσομαι αὐτός.  
 Μητέρ' εἴην ἐς πατρός ἀνωγέτω ἀπονέεσθαι· 195  
 Οἱ δὲ γάμον τεύξουσιν καὶ ἀρτυνέουσιν· ἔεδνα  
 Πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἐπεσθαι.  
 Οὐ γὰρ πρὶν παύσεσθαι ὅτομαι νῆας Ἀχαιῶν  
 Μνηστύος ἀργαλέης, ἐπεὶ οὗ τινα δαίδιμεν ἔμπης,  
 Οὔτ' οὖν Τηλέμαχον, μάλα περ πολύμυθον εἶοντα· 200  
 Οὔτε θεοπροπίης ἐμπαζόμεθ', ἣν σὺ, γεραιὲ,  
 Μυθεῖαι ἀκράαντον, ἀπεχθάνεαι δ' ἔτι μᾶλλον.  
 Χρήματα δ' αὐτε κακῶς βεβρώσεται, οὐδέ ποτ' ἴσα  
 ἔσσεται, ὅφρα κεν ἦ γε διατρίβῃσιν Ἀχαιοὺς  
 Ὀν γάμον· ἡμεῖς δ' αὖ ποτιδέγμενοι ἥματα πάντα 205  
 Εἵνεκα τῆς ἀρετῆς ἐριδαίνομεν, οὐδὲ μετ' ἄλλας  
 ἔρχόμεθ', ἅς ἐπιεικὲς ὑπυιέμεν ἔσθιν ἐκάστῳ."

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα ·  
 “Εὐρύμαχ', ἡδὲ καὶ ἄλλοι, ὅσοι μνηστῆρες ἀγαυοί,  
 Ταῦτα μὲν οὐχ ὑμέας ἔτι λίσσομαι οὐδ' ἀγορεύω · 210  
 Ἦδη γὰρ τὰ ἴσασι θεοὶ καὶ πάντες Ἀχαιοί.  
 Ἄλλ' ἄγε μοι δότε νῆα θοὴν καὶ εἴκοσ' ἐταίρους,  
 Οἷ κέ μοι ἔνθα καὶ ἔνθα διαπρήσσωσι κέλευθον.  
 Εἴμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,  
 Νόστον πευσόμενος πατρὸς δὴν οἰχομένοιο, 215  
 Ἦν τίς μοι εἴπησι βροτῶν ἢ ὅσσαν ἀκούσω,  
 Ἐκ Διὸς, ἣ τε μάλιστα φέρει κλέος ἀνθρώποισιν.  
 Εἰ μὲν κεν πατρὸς βίοτον, καὶ νόστον ἀκούσω  
 Ἦ τ' ἂν τρυχόμενος περ ἔτι τλαίην ἐνιαυτόν ·  
 Εἰ δέ κε τεθνηῶτος ἀκούσω μηδ' ἔτ' ἐόντος, 220  
 Νοστήσας δὴ ἔπειτα φίλην ἐς πατρίδα γαῖαν,  
 Σῆμά τέ οἱ χεύω καὶ ἐπὶ κτέρεα κτερεῖξω  
 Πολλὰ μάλ', ὅσσα ἔοικε, καὶ ἀνέρι μητέρα δώσω.”  
 Ἦτοι ὃ γ' ὥς εἰπὼν κατ' ἄρ' ἔζετο, τοῖσι δ' ἀνέστη  
 Μέντωρ, ὃς ῥ' Ὀδυσῆος ἀμύμονος ἦεν ἐταῖρος, 225  
 Καὶ οἱ ἰὼν ἐν νηυσὶν ἐπέτρεπεν οἶκον ἅπαντα,  
 Πείθεσθαί τε γέροντι καὶ ἔμπεδα πάντα φυλάσσειν ·  
 “Ὅ σφιν εὐφρονέων ἀγορήσατο καὶ μετέειπεν ·  
 “Κέκλυτε δὴ νῦν μευ, Ἰθακήσιοι, ὅ, τι κεν εἴπω.  
 Μή τις ἔτι πρόφρων ἀγανὸς καὶ ἥπιος ἔστω 230  
 Σκηπτούχος βασιλεὺς, μηδὲ φρεσὶν αἴσιμα εἰδὼς,  
 Ἄλλ' αἰεὶ χαλεπὸς τ' εἴη καὶ αἴσυλα ῥέζοι ·  
 “Ὡς οὗ τις μέμνηται Ὀδυσῆος θέλοιο  
 Λαῶν, οἷσιν ἄνασσε, πατήρ δ' ὥς ἥπιος ἦεν.



'Αλλ' ἤτοι μνηστῆρας ἀγήνορας οὐ τι μεγαίρω 235

Ἔρδειν ἔργα βίαια κακοῖρα φέρῃσι νόοιο·

Σφάσ γάρ παρθέμενοι κεφαλὰς κατέδουσι βιαίως

Οἶκον Ὀδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.

Νῦν δ' ἄλλω δήμῳ νημεσίζομαι, οἶον ἅπαντες

Ἦσθ' ἀνεφ, ἀτὰρ οὐ τι καθαπτόμενοι ἐπέεσσιν 240

Παύρους μνηστῆρας καταπαύετε πολλοὶ ἔόντες."

Τὸν δ' Εὐηνορίδης Λειώκριτος ἀντίον ἤυδα·

“ Μέντορ ἀταρτηρὲ, φρένας ἤλειε, ποῖον ἔειπες

Ἡμέας ὀτρύνων καταπαυέμεν· ἀργαλέον δὲ

Ἀνδράσι καὶ πλεόνεσσι μαχήσασθαι περὶ δαιτί. 245

Εἴ περ γάρ κ' Ὀδυσεὺς Ἰθακῆσιος αὐτὸς ἐπελθὼν

Δαινυμένους κατὰ δῶμα ἔδον μνηστῆρας ἀγαυοὺς

Ἐξελάσαι μεγάραιο μνησινῆσει' ἐνὶ θυμῷ,

Οὐ κέν οἱ κεχάροιτο γυνὴ μάλα περ χατέουσα

Ἐλθόντ', ἀλλὰ κεν αὐτοῦ ἀεικέα πότμον ἐπίσποι, 250

Εἰ πλεόνεσσι μάχοιτο· σὺ δ' οὐ κατὰ μοῖραν ἔειπες.

Ἄλλ' ἄγε, λαοὶ μὲν σκίδνασθ' ἐπὶ ἔγγρα ἕκαστος,

Τούτῳ δ' ὀτρυνέει Μέντωρ ὁδὸν ἥδ' Ἀλιθέρσης,

Οἷ τέ οἱ ἐξ ἀρχῆς πατρώιοί εἰσιν ἑταῖροι.

Ἄλλ' ὁἷω, καὶ δηθὰ καθήμενος ἀγγελιάων 255

Πεύσεται εἰν Ἰθάκῃ, τέλει δ' ὁδὸν οὐ ποτε ταύτην."

Ὡς ἄρ' ἐφώνησεν, λύσεν δ' ἀγορὴν αἰψήρην.

Οἱ μὲν ἄρ' ἐσκίδναντο εἰς πρὸς δῶμαθ' ἕκαστος,

Μνηστῆρες δ' ἐν δώματ' ἴσαν θείου Ὀδυσῆος.

Τηλέμαχος δ' ἀπάνευθε κιὼν ἐπὶ θῖνα θαλάσσης, 260

Χεῖρας νιψάμενος πολιῆς ἀλός, εὖχετ' Ἀθήνῃ·

“ Κλυθί μεν, δ χθιζὸς θεὸς ἤλυθες ἡμέτερον δῶ  
 Καί μ’ ἐν νηὶ κέλευσας ἐπ’ ἡεροειδέα πόντον,  
 Νόστον πευσόμενον πατρὸς δὴν οἰχομένοιο,  
 Ἔρχεσθαι· τὰ δὲ πάντα διατρίβουσιν Ἀχαιοὶ, 265  
 Μνηστῆρες δὲ μάλιστα, κακῶς ὑπερηνορέοντες.”

Ὡς ἔφατ’ εὐχόμενος· σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη,  
 Μέντορι εἰδομένη ἡμὲν δέμας ἡδὲ καὶ αὐδὴν,  
 Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·

“ Τηλέμαχ’, οὐδ’ ὄπιθεν κακὸς ἔσσειαι οὐδ’ ἀνοήμων, 270  
 Εἰ δὴ τοι σοῦ πατρὸς ἐνέστακται μένος ἧν,  
 Οἷος ἐκεῖνος ἔην τελέσαι ἔργον τε ἔπος τε.

Οὗ τοι ἔπειθ’ ἀλήη ὁδὸς ἔσσεται οὐδ’ ἀτέλεστος.  
 Εἰ δ’ οὐ κείνου γ’ ἔσσι γόνος καὶ Πηνελοπείης,  
 Οὐ σέ γ’ ἔπειτα ἔολπα τελευτήσσειν ἂ μενοινᾷς. 275

Παῦροι γὰρ τοι παῖδες ὁμοῖοι πατρὶ πέλονται,  
 Οἱ πλέονες κακίους, παῦροι δέ τε πατρὸς ἀρείους.  
 Ἀλλ’ ἐπεὶ οὐδ’ ὄπιθεν κακὸς ἔσσειαι οὐδ’ ἀνοήμων,  
 Οὐδέ σε πᾶγχυ γε μῆτις Ὀδυσσῆος προλέλοιπεν,  
 Ἐλπωρή τοι ἔπειτα τελευτήσσει τάδε ἔργα. 280

Τῷ νῦν μνηστήρων μὲν ἕα βουλήν τε νόον τε  
 Ἀφραδέων, ἐπεὶ οὐ τι νοήμονες οὐδὲ δίκαιοι·  
 Οὐδέ τι ἴσασιν θάνατον καὶ κῆρα μέλαιναν,

Ὃς δὴ σφί σχεδὸν ἔστιν, ἐπ’ ἡματι πάντας ὀλέσθαι.  
 Σοὶ δ’ ὁδὸς οὐκέτι δηρὸν ἀπέσσεται, ἣν σὺ μενοινᾷς. 285  
 Τοῖος γάρ τοι ἑταῖρος ἐγὼ πατρώϊός εἰμι,

Ὃς τοι νῆα θοὴν στελέω καὶ ἅμ’ ἔψομαι αὐτός.  
 Ἀλλὰ σὺ μὲν πρὸς δώματ’ ἰὼν μνηστήρσιν ὁμίλει,

"Οπλισσόν τ' ἥϊα καὶ ἄγγεσιν ἄρσον ἅπαντα,  
 Οἶνον ἐν ἀμφιφορεῦσι, καὶ ἄλφιτα, μυελὸν ἀνδρῶν, 290  
 Δέρμασιν ἐν πυκνοῖσιν· ἐγὼ δ' ἀνὰ δῆμον ἐταίρους  
 Αἰψ' ἐθελοντῆρας συλλέξομαι· εἰσὶ δὲ νῆες  
 Πολλαὶ ἐν ἀμφιάλῳ Ἰθάκῃ, νέαι ἡδὲ παλαιαί·  
 Τάων μὲν τοι ἐγὼν ἐπιόψομαι ἢ τις ἀρίστη,  
 Ὡκα δ' ἐφοπλίσσαντες ἐνήσομεν εὐρέϊ πόντῳ." 295

Ὡς φάτ' Ἀθηναίη, κόυρη Δίος· οὐδ' ἄρ' ἔτι δὴν  
 Τηλέμαχος παρέμιμνε, ἐπεὶ θεοῦ ἔκλυεν αὐδὴν.  
 Βῆ δ' ἵμεναι πρὸς δῶμα, φίλον τετιημένος ἦτορ,  
 Εὔρε δ' ἄρα μνηστῆρας ἀγήνορας ἐν μεγάροισιν,  
 Αἴγας ἀνιεμένους σιάλους θ' εὔοντας ἐν αὐλῇ. 300  
 Ἀντίνοος δ' ἰθὺς γελάσας κίε Τηλεμάχοιο,  
 "Εν τ' ἄρα οἱ φῦ χειρὶ, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν·  
 "Τηλέμαχ' ὑψαγόρῃ, μένος ἄσχετε, μή τί τοι ἄλλο  
 Ἐν στήθεσσι κακὸν μελέτω ἔργον τε ἔπος τε,  
 Ἀλλὰ μοι ἐσθιέμεν καὶ πινέμεν ὥς τὸ πάρος περ. 305  
 Ταῦτα δέ τοι μάλα πάντα τελευτήσουσιν Ἀχαιοὶ,  
 Νῆα καὶ ἐξαίτους ἐρέτας, ἵνα θᾶσσον ἵκηαι  
 Ἐς Πύλον ἡγαθήν μετ' ἀγαυοῦ πατρὸς ἀκουήν."

Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤρδα·  
 "Ἀντίνο', οὗ πως ἔστιν ὑπερφιάλοισι μεθ' ὑμῖν 310  
 Δαινυσθαί τ' ἀκέοντα καὶ εὐφραίνεσθαι ἔκηλον.  
 Ἥ οὐχ ἄλλῃς ὥς τὸ πάροιθεν ἐκείρετε πολλὰ καὶ ἐσθλὰ  
 Κτήματ' ἐμὰ, μνηστῆρες, ἐγὼ δ' ἔτι νήπιος ἦα ;  
 Νῦν δ' ὅτε δὴ μέγας εἰμὶ, καὶ ἄλλων μῦθον ἀκούων  
 Πυνθάνομαι, καὶ δὴ μοι ἀέξεται ἔνδοθι θυμὸς, 315

Πειρήσω ὥς κ’ ὕμμι κακὰς ἐπὶ κῆρας ἰήλω,

Ἦὲ Πύλονδ’ ἐλθὼν ἢ αὐτοῦ τῶδ’ ἐνὶ δήμῳ.

Εἴμι μὲν (οὐδ’ ἀλίῃ ὁδὸς ἔσσεται ἣν ἀγορεύω)

Ἐμπορος· οὐ γὰρ νηὸς ἐπήβολος οὐδ’ ἐρετῶν

Γίγνομαι· ὥς νύ που ὕμμιν εἰσατο κέρδιον εἶναι.” 320

Ἦ ῥα, καὶ ἐκ χειρὸς χεῖρα σπάσατ’ Ἀντιόοιο

[Ῥεῖα· μνηστῆρες δὲ δόμον κάτα δαῖτα πένοντο].

Οἱ δ’ ἐπελώβευον καὶ ἐκερτόμεον ἐπέεσσιν.

ᾠδε δέ τις εἶπεςκε νέων ὑπερηνορέοντων·

“Ἦ μάλα Τηλέμαχος φόνον ἡμῖν μερμηρίζει· 325

Ἦ τινὰς ἐκ Πύλου ἄξει ἀμύντορας ἡμαθόεντος,

Ἦ ὃ γε καὶ Σπάρτηθεν· ἐπεὶ νύ περ ἵεται αἰνῶς·

Ἦὲ καὶ εἰς Ἐφύρην ἐθέλει, πῖειραν ἄρουραν,

Ἐλθεῖν, ὅφρ’ ἔνθεν θυμοφθόρα φάρμακ’ ἐνείκη,

Ἐν δὲ βάλῃ κρητῆρι καὶ ἡμέας πάντα ὀλέσση.” 330

Ἄλλος δ’ αὐτ’ εἶπεςκε νέων ὑπερηνορέοντων·

“Τίς δ’ οἶδ’ εἴ κε καὶ αὐτὸς ἰὼν κοίλῃς ἐπὶ νηὸς

• Τῆλε φίλων ἀπόληται ἀλώμενος, ὥς περ Ὀδυσσεύς;

Οὕτω κεν καὶ μᾶλλον ὀφέλλειεν πόνον ἄμμιν·

Κτήματα γάρ κεν πάντα δασαίμεθα, οἰκία δ’ αὐτὰ 335

Τούτου μητέρι δοῖμεν ἔχειν, ἢδ’ ὅς τις ὀπυῖοι.”

ᾠς φάν· ὃ δ’ ὑψόροφον θάλαμον κατεβήσετο πατὴρ,

Εὐρύν, ὅθι νητὸς χρυσὸς καὶ χαλκὸς ἔκειτο

Ἐσθῆς τ’ ἐν χηλοῖσιν, ἄλῃς τ’ εὐῶδες ἔλαιον.

Ἐν δὲ πίθοι οἴνοιο παλαιοῦ ἡδυπότοιο 340

Ἔστασαν, ἄκρητον θεῖον ποτὸν ἐντὸς ἔχοντες,

Ἐξεῖης ποτὶ τοῖχον ἀρηρότες, εἴ ποτ’ Ὀδυσσεὺς

Οἵκαδε νοστήσειε καὶ ἄλγεα πολλὰ μογήσας.

Κληῖσται δ' ἔπεσαν σανίδες πυκινῶς ἀραρυῖαι,

Δικλίδες· ἐν δὲ γυνὴ ταμὴν νύκτας τε καὶ ἡμαρ

345

Ἔσχ', ἣ πάντ' ἐφύλασσε νόου πολυῖδρείησιν,

Εὐρύκλει', Ὀπος θυγάτηρ Πεισηνορίδαο.

Τὴν τότε Τηλέμαχος προσέφη θάλαμόνδε καλέσσας·

“Μαῖ', ἄγε δὴ μοι οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσον·

Ἦδὺν, ὃ τις μετὰ τὸν λαρώτατος ὃν σὺ φυλάσσεις

350

Κεῖνον ὀϊομένη τὸν κάμμορον, εἴ ποθεν ἔλθοι

Διογενὴς Ὀδυσσεὺς θάνατον καὶ κῆρας ἀλύξας.

Δώδεκα δ' ἔμπλησον, καὶ πώμασιν ἄρσον ἅπαντας.

Ἐν δέ μοι ἄλφιστα χεῦον εὐρραφέεσσι δοροῖσιν·

Εἴκοσι δ' ἔστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς.

355

Αὐτὴ δ' οἷη ἴσθι· τὰ δ' ἀθρόα πάντα τετύχθω·

Ἐσπέριος γὰρ ἐγὼν αἰρήσομαι, ὅππότε κεν δὴ

Μήτηρ εἰς ὑπερῷ' ἀναβῇ κοίτου τε μέδεται.

Εἵμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,

Νόστον πευσόμενος πατρὸς φίλου, ἣν ποῦ ἀκούσω.”

360

Ὡς φάτο, κώκυσεν δὲ φίλη τροφὸς Εὐρύκλεια,

Καὶ ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

“Τίπτε δέ τοι, φίλε τέκνον, ἐνὶ φρεσὶ τοῦτο νόημα

Ἐπλετο; πῇ δ' ἐθέλεις ἵεναι πολλὴν ἐπὶ γαῖαν

Μοῦνος ἐὼν ἀγαπητός; ὃ δ' ὤλετο τηλόθι πάτρης

365

Διογενὴς Ὀδυσσεὺς ἀλλογνώτῳ ἐνὶ δήμῳ.

Οἱ δέ τοι αὐτίκ' ἰόντι κακὰ φράσσονται ὀπίσσω,

Ὡς κε δόλῳ φθίῃς, τάδε δ' αὐτοὶ πάντα δάσσονται.

Ἀλλὰ μὲν αὖθ' ἐπὶ σοῖσι καθήμενος· οὐδέ τί σε χρὴ

Πόντον ἐπ’ ἀτρύγετον κακὰ πάσχειν οὐδ’ ἀλάλησθαι.” 370

Τὴν δ’ αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤυδα·

“Θάρσει, μαῖ’, ἐπεὶ οὗ τοι ἄνευ θεοῦ ἦδε γε βουλή.

Ἄλλ’ ὅμοσον μὴ μητρὶ φίλῃ τάδε μυθήσασθαι,

Πρίν γ’ ὅτ’ ἂν ἐνδεκάτῃ τε δυωδεκάτῃ τε γένηται,

Ἡ αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι, 375

Ὡς ἂν μὴ κλαίονσα κατὰ χροῶα καλὸν ἰάπτῃ.”

Ὡς ἄρ’ ἔφη, γρη῏ς δὲ θεῶν μέγαν ὄρκον ἀπώμνυ.

Αὐτὰρ ἐπεὶ ῥ’ ὅμοσέν τε τελεύτησέν τε τὸν ὄρκον,

Αὐτίκ’ ἔπειτά οἱ οἶνον ἐν ἀμφιφορεῦσιν ἄφυσσεν,

Ἐν δέ οἱ ἄλφιστα χεῦεν εὐρῥαφέεσσι δοροῖσιν. 380

Τηλέμαχος δ’ ἐς δώματ’ ἰὼν μνηστῆρσιν ὁμίλει.

Ἐνθ’ αὖτ’ ἄλλ’ ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,

Τηλεμάχῳ δ’ εἰκυῖα κατὰ πτόλιν ὥχετο πάντῃ,

Καὶ ῥα ἐκάστῳ φωτὶ παρισταμένη φάτο μῦθον,

Ἐσπερίους δ’ ἐπὶ νῆα θοὴν ἀγέρεσθαι ἀνώγει. 385

Ἡ δ’ αὖτε Φρονίοιο Νοήμονα φαίδιμον υἱὸν

Ἦτεε νῆα θοὴν· ὁ δέ οἱ πρόφρων ὑπέδεκτο.

Δύσετό τ’ ἥελιος, σκιάωντό τε πᾶσαι ἀγυιαί·

Καὶ τότε νῆα θοὴν ἄλαδ’ εἵρυσεν, πάντα δ’ ἐν αὐτῇ

Ὅπλ’ ἐτίθει, τά τε νῆες εὖσσελμοι φορέουσιν. 390

Στῆσε δ’ ἐπ’ ἐσχατιῇ λιμένος, περὶ δ’ ἐσθλοὶ ἐταῖροι

Ἀθρόοι ἠγερέθοντο· θεὰ δ’ ὤτρυνεν ἕκαστον.

Ἐνθ’ αὖτ’ ἄλλ’ ἐνόησε θεὰ γλαυκῶπις Ἀθήνη,

Βῆ δ’ ἵμεναι πρὸς δώματ’ Ὀδυσσῆος θείοιο·

Ἐνθα μνηστήρεσσιν ἐπὶ γλυκὺν ὕπνον ἔχευεν, 395

Πλάζε δὲ πίνοντας, χειρῶν δ’ ἔκβαλλε κύπελλα.

Οἱ δ' εὖδεν ὥρνυντο κατὰ πτόλιν, οὐδ' ἄρ' ἔτι δὴν  
Εἶατ', ἐπεὶ σφισιν ὕπνος ἐπὶ βλεφάροισιν ἐπιπτεν.

Αὐτὰρ Τηλέμαχον προσέφη γλαυκῶπις Ἀθήνη

Ἐκπροκαλεσσαμένη μεγάρων εὐναιεταόντων, 400

Μέντορι εἰδομένη ἡμὲν δέμας ἠδὲ καὶ αὐδὴν·

“ Τηλέμαχ', ἥδη μὲν τοι εὐκνήμιδες ἑταῖροι

Εἶατ' ἐπήρετμοι, τὴν σὴν ποτιδέγμενοι ὀρμήν·

Ἄλλ' ἴομεν, μὴ δηθὰ διατρίβωμεν ὁδοῖο.”

ᾠς ἄρα φωνήσας ἠγήσατο Παλλὰς Ἀθήνη 405

Καρπαλίμωσ· ὁ δ' ἔπειτα μετ' ἔχνια βαῖνε θεοῖο.

Αὐτὰρ ἐπεὶ ῥ' ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,

Εὖρον ἔπειτ' ἐπὶ θινὶ κερηκομόωντας ἑταίρους.

Τοῖσι δὲ καὶ μετέειφ' ἱερὴ ἱς Τηλεμάχιο·

“ Διῦτε, φίλοι, ἥϊα φερώμεθα· πάντα γὰρ ἥδη 410

Ἀθρό' ἐνὶ μεγάρω· μήτηρ δ' ἐμὴ οὐ τι πέπυσται,

Οὐδ' ἄλλαι δμωαὶ, μία δ' οἷη μῦθον ἄκουσεν.”

ᾠς ἄρα φωνήσας ἠγήσατο, τοὶ δ' ἅμ' ἔποντο.

Οἱ δ' ἄρα πάντα φέροντες εὐσσέλμῳ ἐπὶ νηὶ

Κάτθεσαν, ὥς ἐκέλευσεν Ὀδυσσῆος φίλος υἱός. 415

Ἄν δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' Ἀθήνη,

Νηῖ δ' ἐνὶ πρύμνῃ κατ' ἄρ' ἔζετο· ἄγχι δ' ἄρ' αὐτῆς

Ἔζετο Τηλέμαχος· τοὶ δὲ πρυμνήσι' ἔλυσαν,

Ἄν δὲ καὶ αὐτοὶ βάντες ἐπὶ κληῖσι καθίζον.

Τοῖσιν δ' ἔκμενον οὖρον ἴει γλαυκῶπις Ἀθήνη, 420

Ἀκραῇ Ζέφυρον, κελάδοντ' ἐπὶ οἶνυπα πόντον.

Τηλέμαχος δ' ἐτάροισιν ἐποτρύνας ἐκέλευσεν

Ὅπλων ἄπτεσθαι· τοὶ δ' ὀτρύνοντος ἄκουσαν.

Ἴστὸν δ' εἰλάτινον κοίλης ἔντοσθε μεσόδμης  
 Στήσαν αἰείραντες, κατὰ δὲ προτόνοισιν ἔδησαν, 425  
 Ἔλκον δ' ἰστία λευκὰ εὐστρέπτοισι βοεῦσιν.  
 Ἐπρησεν δ' ἄνεμος μέσον ἰστίον, ἀμφὶ δὲ κῦμα  
 Στείρη πορφύρεον μεγάλ' ἴαχε νηὸς ἰούσης·  
 Ἥ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθον.  
 Δησάμενοι δ' ἄρα ὄπλα θοὴν ἀνὰ νῆα μέλαιναν  
 Στήσαντο κρητῆρας ἐπιστεφέας οἴνοιο,  
 Λεῖβον δ' ἀθανάτοισι θεοῖς αἰειγενέτησιν,  
 Ἐκ πάντων δὲ μάλιστα Διὸς γλαυκῶπιδι κούρη.  
 Παννυχίη μὲν ῥ' ἦ γε καὶ ἡῶ πείρε κέλευθον.





## NOTES.

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1. ἡριγένεια.] From ἡρι, 'early,' better than as if from ἡερι, of the 'morning mist.' Cf. ὀψίγονος, I. 302.

2. εὐνῆφιν.] The termination φι(ν) (in 1st declension ηφι, 2nd οφι, 3rd εσφι) forms a genit. or dat. pl.

3. ἐσσάμενος.] Pure verbs not lengthening vowel of stem in forming their tenses often double σ in fut. and aor. 1 act. and mid.

5. ἐναλίγκιος.] Prob. from same root as ἡλιξ, Dor. ἄλιξ.

11. οἶος.] Cf. ἴος, ἴα = εἶς, μία. οἶνη, Lat. 'unus.' ἀργοί, from its original meaning 'white,' 'shining' (cf. ἀργῆς, ἄργυρος, 'argentum'), comes to mean 'swift,' from connection of ideas between 'glancing rays' and 'rapid motion.' Cf. use of रिपῆ, and Lat. 'micare.'—'Semianimesque micant digiti.' V. Æ. x. 396.

14. γέροντες.] Not necessarily *old*, any more than our word 'alderman.'

16. γήραι.] Goes with μυρία ἤδη as well as with κυφὸς ἔην.

20. πύματον.] Cf. IX. 369. 'Ουτιν' ἐγὼ πύματον ἔδαμαι.

22. ἔχον πατρώϊα ἔργα.] 'Followed their father's craft.' ἔργα, when not qualified by epithet, means in reference to men 'agriculture,' to women 'weaving,' &c.

24. τοῦ.] Causal genit. Cf. II. I. 429, χωόμενος γυναικὸς, and the use in both Greek and Latin of genit. with verbs of

V. Æ. ix. 488-9. 'Veste tegens; tibi quam noctis festina diesque | Urgebam, et tela curas solabar aniles.'

104. ἡματίη.] For this adverbial use of adject. of time, cf. ix. 52. ἦλθον ἔπειθ' ὅσα φύλλα καὶ ἄνθρα γίγνεται ὥρη, | 'Hέριοι, and Hor. Epod. xvi. 51, 'Nec vespertinus circumgemit ursus ovile.'

105. παραθεῖτο.] Frequentative opt. The terminations σκον, σκομην also imply repetition.

110. τὸ μὲν.] Sc. ἔργον; ἰστὸν being acc. of masc. ἰστὸς,

114. Change of subject. Cf. supra, l. 54.

115. No exact apodosis follows εἰ δ' ἔτι, practically the apodosis coming in line 123, τόφρα γὰρ οὖν, κ.τ.λ., after a parenthesis.

117. ἔργα ἐπίστασθαι περικ.] A substantival clause in accusative.

118. With τινα understand νοῆσαι, or some such inf.

120. Tyro mentioned xi. 235. Alcmena xi. 266. Mycene, daughter of Inachus.

121. Πηνελοπείη, i. e. νοήμασι Πηνελοπείης.] (So Virg. Ec. vi. 62-63, says, 'Tum Phaethontides musco circumdat amaræ corticis,' meaning 'tells how they were,' &c.) Instance of 'brachiology.' Cf. also Od. δ. 279.

129. πεπνυμένος.] Old Epic perf. pass. of πνέω.

132. ζῶει ὃ γ' ἢ τέθνηκε.] Omission of conjunction with former verb. Cf. iv. 110. 'Whichever is the case,' is an accomplished fact, and not a contingency, and therefore indic.

πόλλ' ἀποτίνειν, i. e. 'the dowry Penelope originally brought to her husband.'

134. ἐκ γὰρ τοῦ πατρὸς.] It is doubtful which father is meant, Icarus or Ulysses: it seems more forcible to take it of the latter. δαίμων, 'the numen divinum,' generally in Homer in sense of 'harming,' as here. Cf. use of adject. δαιμονίος.

137. ὥς.] 'So that,' better than ὡς, 'wherefor.' ἐνίψω, one of the forms akin to ἐνέπω; others being 2 aor. ἐνισπον, imperf. ἐνισπες, and fut. ἐνίψω and ἐνιψήσω.

138. αὐτῶν.] Genit. of cause. Cf. Soph. Antig. 117, πατρὶ μηνίσας φόνον, and supra l. 68.

140. ὕμα.] Dor. and Ep. form.

148. ἕως.] One syllable by Synizesis, 'for awhile': an indefinite use more common with ὅτε.

151. πόλλα.] 'Often.' So 'multus.' Cf. V. Æ. iv. 3, 'Multa viri virtus animo, multusque recursat Gentis honos.'

152. ὄσσοντο δ' ὄλεθρον.] Cf. Æsch. Sept. c. Th. 53. λεόντων ὥς Ἀρη δεδορκότων; Aristoph. Vesp. 455, βλεπόντων κάρδαμα.

153. δρυψαμένω.] Mid. 'of the birds pecking *themselves*,' not the people in the ἀγορῇ. Cf. Soph. Antig. 1003. Take ἀμφὶ as adv.

154. δεξιῶ.] 'On the right,' i. e. eastward.

156. ἔμελλον.] Would be sing. in Attic.

158. ὁμηλικίην.] 'His peers.'

162. εἶρω.] Rare Epic pres., found only in Od., akin to Lat. sero. V. Æ. vi. 160: 'Multa inter sese vario sermone serebant.'

167. εὐδείελος, i. e. εὐδηλος.] A frequent epithet of islands, 'standing clearly out of the sea.' Some from δείλη, 'the evening twilight.'

168. κατεπαύσομεν.] May be conjunct. shortened epice, or fut. Cf. Il. iv. 14: φραζώμεθ' ὅπως ἔσται τάδε ἔργα.

171. φήμι τελευτηθῆναι.] 'I say will be accomplished: ' the future sense of φήμι, 'I foretell,' being carried on to the inf., infra, l. 280. Cf. Soph. Aj. 1082: ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτε | ἐξ οὐρίων δραμοῦσαν ἐς βυθὸν πεσεῖν.

178. Cf. V. Æ. xi. 399: 'Capiti cane talia demens | Dardanio rebusque tuis.'

185. ἀνιείης.] Opt.

189. παρφάμενος.] 'Having talked over.' Cf. Il. ix. 526: παράρρητοί τ' ἐπέεσσιν.

190. ἀνιηρέστερον.] As if from form ἀνιηρῆς.

194. θωῆν.] 'A fine,' better than doubtful and less forcible meaning of 'blame.'

195. ἐν πᾶσιν.] 'Coram omnibus.'

199. ἔμπης.] 'In any case whatever:' 'anyhow.' Cf. Æsch. Eum. 218: μέγας γὰρ ἔμπας παρ Δίος θρόνους λέγει.

203. ἴσα.] 'Equivalent,' a compensation. Cf. supra 76.

204. διατρίβειν.] Here takes a double acc., very rare. Cf. Æsch. Eum. 221: δίκας μέτειμι τόνδε φῶτα. Eurip. Bacch. 345: δίκην μέτειμι τόνδε τὸν διδάσκαλον.

206. τῆς, i. e. Πενελοπείης.

207. ὀπνιέμεν.] The act. used with acc. of 'men; pass. and mid. of 'women.'

210. ταῦτα.] 'The request that you will depart.'

212. ἄγε.] Used here simply as an adv.; δότε following in pl. For similar use of 'age' in Lat., cf. Liv. xxxviii. 47 sub finem: 'Mittite agedum legatos.'

213. ἔνθα καὶ ἔνθα.] 'To and fro.'

222. χέυω.] Prob. fut. indic., σ being dropped.

225. Here only does Mentor appear in person, being elsewhere merely a shape assumed by Pallas.

227. γέροντι.] Must be taken to mean Mentor (and not Laertes); the change of subject with φυλάσσειν being similar to that above l. 54, 114.

230. πρόφρων.] Qualifies adverbially ἀγανὸς and ἥπιος.

237. παρθέμενοι. 'Staking.' So 'pono' in Lat. Cf. V. Æ. ix. 260: 'Quæcunque mihi fortuna fidesque est | In vestris pono gremiis.' Ec. iii. 36: 'duo pocula ponam | Fagina.'

238. νιέσθαι.] Pres. with fut. force: verb only found in pres. and imperf.

240. ἄνεψ.] Nom. plur. from ἀνεως. In Od. xxiii. 93, ἀνεω is either an adv., or possibly a fem. sing. form.

243 sq. The sense of these lines seems to be, 'You call us few in comparison with the Ithacensians: but *you* stand alone, and would find it hard to withstand us outnumbering you: not Ulysses himself could, much less you.'

250. ἐλθόντι.] The ι of dat. elided in Homeric hexameter.

257. αἰψηρήν.] A predicate with a proleptic force, 'so that it dispersed quick.' Cf. viii. 38 : θοὴν ἀλεγύνετε δαῖτα.

261. For this use of genit., cf. Il. vi. 508 : εἰωθὼς λούεσθαι ἑὺρρεῖος ποταμοῖο. May be called a 'local genit.' Dr. Farrar, 'Gr. Syntax' § 46, classes it under head of 'Genit. of Partition.' Notice the custom of purification before prayer or sacrifice.

269. φωνήσασα.] Intrans. The two accusatives being governed by προσηύδα.

270. ὅπιθεν.] 'In time to come.' The future in Homer being regarded as 'the time behind.' Cf. Il. i. 343 : ἄμα πρόσσω καὶ ὀπίσσω.

271. ἐνέστακται.] Cf. Hdt. ix. 3 : ἀλλὰ οἱ δεινὸς τις ἐνέστακτο ἥμερος.

-272. Before οἷος ἐκεῖνος ἔην understand τοιοῦτόν σε εἶναι.

274. οὐ.] To be taken closely with κείνον, otherwise μὴ would be required.

276-7. With sentiment expressed in these two lines we may perhaps compare Hor. Od. iii. vi. 46 : 'Ætas parentum pejor avis tulit | Nos nequiores, mox daturos | Progeniem vitiosiorum.'

280. For aor. τελευτῆσαι, cf. supra 171.

281. ἔα.] 'Leave uncared for,' the Latin 'sino.'

284. ἐπ' ἡματι.] 'In one day.' Cf. Il. x. 48 : ἀνδρ' ἕνα τοσσάδε μέρμερ' ἐπ' ἡματι μητίσασθαι.

286. τοῖος.] Followed by ὅς : so talis—qui. Propert. 2, 20, 34, 'Ultima talis erit, quæ mea prima fides.'

289. ἥϊα.] 'Provisions;' some derive from ἵεναι : may be connected with ζεῖα.

291. πυκννοῖσιν.] 'Water-proof.' The idea that of things packed so closely together that nothing can get through.

298. τετιημένος.] This and perf. act. only extant forms from a root τεη.

300. ἀνιεμένους.] 'Ripping up.'

302. ἐρέφν οἱ χειρὶ.] Cf. Virg. Æ. viii. 124 : 'Excepitque manu, dextramque prehensus inhæsit.'

305. Note common use of inf. for imperat.. Cf. Soph. El. 9 : φάσκειν Μυκήνας τὰς πολυχρύσους ὀρᾶν.

306. 'Αχαιοὶ.] Used here merely for the people of Ithaca.

313. ἦα.] Imperf., though Hermann is said to consider it an aor., from εἰμι (Sum.)

319. ἔμπορος.] 'As a passenger on another's ship.' ἐπήβολος, cf. φρενῶν ἐπηβόλους, Æsch. Pr. v. 452.

321. ῆ.] Probably an imperf. from a form ἦμι, akin to Lat. ' aio.'

327. ὁ γε.] Redundant. Cf. *ille*, Virg. Æ. v. 457: 'Nunc dextra ingeminans ictus, nunc *ille* sinistra.'

328. 'Εφύρη.] Probably the Elean Ephyre is meant, though the scholiast on Od. i. 259, gives three cities of that name, and Strabo mentions a fourth. Il. xi. 740, the knowledge of all φάρμακα is ascribed to the daughter of an Epean prince in Elis.

337. θάλαμον κατεβήσετο.] Cf. Od. iv. 680 : τὸν δὲ κατ' οὐδοῦ βάντα.

342. ἀρηρότες.] 'Fastened to the wall in some way.'

343. καὶ.] 'Although.'

346. ἔσχε.] Must not be understood that she *never* quitted the store-house day or night, but that having charge of it she was generally near. If she *never* left the actual θάλαμος, in line 48, θαλαμόνδε καλέσσας would be meaningless.

351. ὀιομένη.] 'Expecting.'

353. πώμασιν ἄρσον.] 'Fit with stoppers.' Cf. πῶμα φαρέρης, ix. 314.

356. ἀθρόα πάντα τετύχθω.] 'Let them all be ready at same time.'

363. φίλε τέκνον.] 'Constructio ad sensum.' Cf. in a somewhat similar sense, Virg. Æ. iv. 569: 'Varium et mutabile semper | Fœmina.'

365. μούνος.] 'Her only child.'

367. ὀπίσσω.] Cf. supra l. 270.

368. Note change of mood.

373. μυθήσασθαι.] For tense cf. supra l. 171.

377. ἀπώμνυ.] *e. g.* ὦμνυ μῆ. Cf. ἀπώμοτος, Soph. Ant.

388: βροτοῖσιν οὐδὲν ἐστ' ἀπώμοτον.

385. ἀγέρεσθαι.] An aor. form with irregular accent, though considered by some as another form of the present ἀγείρεσθαι.

390. ὄπλα.] Of a ship's tackle; so 'arma' in Lat. Cf. V. Æ. v. 15: 'Colligere arma jubet, validisque incumbere remis.'

391. ἐν ἐσχατίῃ λίμενος.] *i. e.* 'at the harbour's mouth.'

396. Imperf. πλάζε, ἔκβαλλε, imply continued action.

403. ἐπήρετμοι.] Not literally 'oar in hand,' as from l. 408, we gather they were still on land; but "a standing epithet," man and oar being looked on as parts of one whole.

404. ἴομεν.] For ἴωμεν. ὁδοῖο, for this genit. cf. i. 195: τὸν γε θεοὶ βλάπτουσι κελεύθου, 'bar from his path.' Cf. also Æsch. Ag. 119: λαγίναν . . . βλαβέντα λoiseθιῶν δρόμων.

409. ἱερὴ ἵς T.] A common periphrasis. Cf. vii. 167: ἱερὸν μέρος Αλκινόοιο. So Milton, Par. Lost, vi. 345, 'Where *the might of Gabriel* fought.'

412. ἄλλαι.] A curious Greek idiom: as it were including Penelope in the number of handmaids. Cf. II. ii. 673: Νιρέυς ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν | τῶν ἄλλων Δαναῶν.

416. νηὸς.] Either genit. after ἀνέβαινε, here taking construction of ἐπιβαίνω, or a partitive genit. (meaning the part of the ship he reached); the former simplest.

420. ἴκμενος.] From ἴκω, as 'secundus' from 'sequor.' εἴκω, 'to suit'; ἴκμας, 'moisture,' also given as derivations. οὔρος, from ὄρνυμι, or possibly another form of αὔρα. Some consider ἴκμενος to be a word retained by the Greeks, though ignorant or forgetful of its exact meaning; and connecting it with 'Oskā,' 'Ok,' *wish*, in Scandinavian, take it ἴκμενος οὔρος, as the '*wish-breeze*.'

421. ἀκραῖ.] From ἀκρὸς ἄημι, 'blowing just enough.'



424. ἱστὸς.] The movable mast was fastened into the μεσοδμή, or sort of trough, or three-sided box, in the middle of the ship.

425. The πρόγονοι, two ropes from masthead to the bows, 'forestays.'

426. ἱστία.] 'There was only one sail: pl. used loosely of 'the rigging.'

428. στειρή.] 'The cutwater.'

431. ἐπιστεφίας οἴνου.] 'Brimful.' It is doubtful whether Virg. means his 'Vina coronant' for an exact translation. Mr. Tennyson seems to have the expression in his mind in 'Memoriam' cvi: 'Arrange the board and *brim the glass.*'

434. ἡῶ.] Acc. of duration of time. Cf. supra l. 105.

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